

Hello everyone and welcome to our podcast. Today's topic will be on sound, music and how that plays a role into the Chicana identity. I would like to begin by having you think of your favorite sound? What is it? What does it sound like? Think of how important sound and music are in everyday life. No person's individual soundtrack is the same. Often times music is connected to a memory having to do with a certain time in your life. Music can even be connected to a certain emotion such as desire, love, heartbreak and happiness. If you go to a movie it is the music that will tell you what is possibly going to happen next to what the character is feeling. The music sets the stage for the type of movie your watching. Sound is so vital not only because it is one of the five basic senses in the body but the joy of being able to hear things such "as I love you" from the one you love most.

The Chicana Feminist identity begins at an early age through sound. It starts with sounds such as listening to mama cook huevos con chorizo (eggs and sausage). The gentle sizzle of the eggs. To waking up on an early Saturday morning to the sound of banda and mama cleaning. At an early age Chicanas are programmed into being the perfect daughter to then be an ideal wife for marriage. The silent sound of depression beginning to appear as the young women is told that in order to succeed she must be loyal to her family and be good at cleaning, cooking and focusing on marriage. The silent means of depression grasp at her neck and clings to her body as the young Chicanas head off to college and slowly begins to lose the support of their family due to having "changed to much" as papa says (Flores, Chicana and Mental Health.)

We then move to the sounds of La Chicana identity she is now fully-grown teenager and living on the borderlands. She jumps on the bed and dances around the room singing to Selena's "Bidi Bidi Bom Bom". She is faced with the problem that she too like Selena is Mexican American. It sounds right but the struggle begins. As stated by Selena's papa "we gotta prove to

the Mexicans how Mexican we are. And we gotta prove to the Americans how American we are” (Selena). It is living in a community where on the weekends you live for the laughter of your tias and tios in the backyard barbeque listening to Jenni Rivera. However, hit Monday morning the sounds and music of La Chicana change to the music of Taylor Swift and the sounds of American laughter. The one that is not too loud to cause a disruption. It is clean, it is gentle, and soft like the wind.

On this note it was through the music of Selena that borders were broken and the remapping of Chicano music was changed to include female artists in the industry. Not only does Selena incorporate the Afro-Colombian dance from the 1940-1950's of popular Mexican dance style but Selena then shifted the music to the Tejano Cumbia beat that was central to Selena's image. Selena plays an important role in the sounds of Chicana identity because she was one of the first people to gain popularity as a cross-over artist but also be a voice and idol for queer embodiments in terms of style and alternative imaginaries (Vargas). Selena was a representation of *la onda and dissonance* which was the umbrella term for Mexican American/Chicano/ Tejano music as well as being a means to draw attention to the power of music with regards to Chicana gender and sexuality (Vargas).

As La Chicana continue to maneuver through the world through music and sound, she discovers that as spoken by Josh Kun it is through audiotopia that “music functions like a possible utopia for the listener, that music is experienced not only as sound that goes into our ears and vibrates through our bones but as a space that we can enter into, encounter, move around in, inhabit, be safe in and learn from”(p.2). Music and sounds of laughter are what cause La Chicana to continue her journey to be happy and appreciate the sleepless nights of studying and crying due to a bad grade. It is consciously knowing that she is turning years of “si se

puede” (yes I can) into “si se pudo”(yes I did). Knowing that even though her mother came from little to no education it was her mothers efforts of working in a low-wage job and the sounds of her mama’s prayers constantly saying “hechale muchas ganas, te quiero mucho, que dios te bendiga y te cuide ”(put in a lot of effort, I love you, may god bless you and protect you)(Glenda Flores,158) that she put in the effort to make her mama proud.

The Chicana identity is formed by the protection of her family, culture, heritage and roots. It is formed through the sounds of her family’s laughter, tears and high-pitched sounds that make her unique to everyone else. The sounds of rallies of previous Chicana women fighting for labor rights, and low cost child care that make her proud to be standing on the borderlands. Knowing that she too is like the sea “the sea who knows no borders and is strong enough to demolish any walls” (Anzaldua, p.3). La Chicana spirit is high the music and sound of her soul echo the sounds of the sea as it hits the barriers of oppression against her and still, she rises and succeeds. La Chicana has graduated college and because of that the best music is that of her ancestors applauding her successes because now she stands up higher due to other Chicana successes. The Chicana feminist identity is one that advocates for all peers, genders and generations. It is a strong woman who refuses to be silenced for she is always looking for a means to help her community succeed.

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